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Must Remain in
Transcription Room

Tape M1668c Sunday September 14, 1969 Mr. Nayland
Norelco # 175c Barn Lunch & Afternoon Coffee Side 1

"So while you are drinking your coffee and enjoy the last part of your meal, I think we can now combine it with a few things I would like to say. One, of course, has to do with the many birthdays, all kinds of Virgo people apparently. It is sometimes too bad I've only two sides, because there are several who belong in this particular region and today I also have ~~to happen~~ to have an invisible side, because of John Dessauer's birthday also and Carla today, tomorrow Ed and Marilyn; and who knows, maybe more. Maybe I forget. Maybe sometimes I don't know and I can't help it. But when ~~I notice~~ ever it is now and we think about again and again, we talk about the meaning of Birthdays, as a new year, as if it is a new year, and of course, it isn't, and when one asks, "do you feel like a birthday?" it depends really on one's inner state, because even that what other people might do for you on a day like that, bring you flowers so that they are happy to show that they are happy that you are alive and that you are still there and that maybe the chance would come that you wouldn't be there, and then you can use flowers for their grave. All different things in nature have a serious side. Thank goodness there is not always this superficiality of manifestation.

There is depth of the Earth, and sometimes treasures are dug from it, and we don't always have to scratch the surface. And a birthday is a day when we go a little bit ~~feet~~ further in depth, and because of that, the birthday is not like any other day. It is not like the sun comes up today as usual, or that the people around us are as usual. There is a receptivity of a person who has a birthday must be extremely sensitive because they are, because of their birth, open and repeat this every year for themselves, and gradually that what is birthday becomes of value to them. Originally, it was of value to their father and mother. They lose their father and mother as they grow and I think it's quite right. But something has to be substituted in place of the love and the care, and one must take over love for oneself stimulated by that what has been implanted. And a birthday is then a reminder of gratitude for having lived even this long and even if one says people when they are young, already have a great deal of their life behind them, simply because we don't know the length of their life. And then there is a birthday and it is marked off and so many days have gone by and you add them up, and so many hoped for, and again and again this desire to go a little deeper than one is oneself usually, ~~that~~ and makes the day an exceptional one for oneself.

How is it really that one can make it deeper? It's many times ~~depends~~ dependent on the influence of other people, and that is why a birthday of a person is of importance to someone else. You treat a person who has his birthday a little special. You almost become jealous, because it is a day in which ~~you have~~ of course one atones oneself with the past. And then your wish for such a person is that he can continue in his life, and you wish him, quite intensely, well. When you know them a little bit, when you have associated with them, when you have worked together, when you also know that there is a common aim, it makes a difference, because it's on the basis of the aim that really a birthday becomes of value because in ordinary life one birthday after the other simply is measured by so many years ~~with~~ of one's age, but in a conscious state their birthday has an entirely deeper meaning,

the addition of so many years;

And it is the depth then of one's life that is measured, not the time length. It is not it's a question then at such a time, "how deep do I live and can I live?" So that the product of time and that what is quantity deepens for oneself, becomes a product which has much more value than just a little surface indication of saying, how do you do and I wish you a good year. And it is by the example of others towards such a person that you look at them and then at that time you wish for something real, and that, if it is possible for those who are friends, actually to try to create conditions in which that reality can take, take hold of one. Then you really give because it is an attempt on your part to enter into the life of someone else, and whenever that happens it means that for you, you have to spend some energy for someone else for the purpose of wishing him or her well.

When you drink and you drink to these two, and you drink to the additions, those who are, you might say, in the neighborhood of this day, that is a Sunday, That goes over the whole week. It goes over a certain period. ~~that~~ It is as if there is a big clump of them - of Virgo, and whatever you understand by the meaning of Virgo, whatever it is that you think, that because they are that, that you even might miss, or that what you have you can give them because they miss perhaps what you have, When you drink, I would now say you try to drink essentially. I do not know if you understand that. Essential drinking, it means ~~that~~ from the moment that you touch the glass, when you bring it up to your mouth ready to drink and you tip your glass and then there is a swallow in your mouth, and you swallow it further and it goes down; that is a period for trying to be aware, and the thought that you have is for the person you drink to. To Carla and Eddie and Marilyn and John ~~Desaul~~ Dessauer, at ~~the~~ a distance.

Mr. Nyland is whispering, In memory of you my darling and for you whatever.

There is something else, It has to do with the purpose of coming here and Work. Every once in a while ~~they~~ we say ~~that~~ it is a school. Without any doubt there is a possibility of learning. And originally one comes with the wish to learn. The same way as sometimes When you go to ordinary school, you want to find out certain things and maybe the school can give it to you. Education is right, it has its place for development, and in that sense if this Barn and Work together is educational, you can extract certain things from it provided you wish.

Now we talk about the wish to work, and one says in this wishing, "I imagine what I would like to become." And now whenever you think and even if intuitively you might feel that there is something that is desirable for you, you have, of course, an idea more or less outlined, sometimes not clear, sometimes floundering, but you may even be floundering in ordinary life, and that, when that is the case, how can you even imagine yourself to be five or ten or fifteen years from now? ~~Now~~ And what can you expect? And you sit for yourself thinking and really trying to be honest and you try to imagine what might come. And you consider what you are and when you're honest and when you actually have tried to work and you have gotten a clearer idea of what ~~of~~ what you really are and whatever your tendencies may be, and that you know that certain characteristics belong to you, and probably will be with you forever as long as your body exists on Earth, It probably will have certain characteristics which belong to it and which partly are being used as an expression of your feeling and your thought. And then

~~And then~~ you come here with what you are, and then it is like a school, when one asks a person to do certain things because there are hundreds of opportunities of work, and of course, a person when he comes and knows a little bit about it and he knows himself a little, always will have preferences; he will think that that what he would like to do is good for him. And, of course, that is what we do in ordinary life because in ordinary life you avoid what you don't like. You don't consider the fact that maybe exactly the reason why you don't like it would be useful for your growth. But you shy away from it and you're clever enough to avoid it and you follow all the time, and this I think is without any question, you follow that what is the line of least resistance. It is not that you are chastising yourself to be able to live in life. You may do it for a little while and sometimes for a day or so you may even fast, but in a general way, when you look at yourself and your personality and that what belongs to the personality and wishes to continue to live on Earth, you'll ~~We'll~~ always try to find something that is the least amount of energy for the greatest amount of what you can derive from it.

No P And I say this is a result of an unconscious state, because in a state of unconsciousness one cannot see. You start to measure everything in accordance with your like, and that even if you do things you dislike, there is a desire on your part to show off to yourself and sometimes afterwards to be proud and to be able to talk about how you did a thing which you disliked and you were so happy that there was that kind of a will in you. And all the time it centers around you because you do not wish to give up that what is so near to you, ~~then~~ and perhaps it is reasonable, because if you would give up certain things what is there in you to use as a substitute?

The whole purpose of Work ~~with~~ at oneself is to strike a balance between that what is and that what might come. The first balance that one tries to make is the condition of ordinary life in which the body plays a predominant part. The balance that then tries to be effected is a balance in an emotional sense in which then that what is emotional is not considered from the standpoint of liking or disliking, but it is considered from the standpoint of an aliveness on a different level. And the second balance which a man can strike is between his emotional state and the state of his intellect. And that is a later step because we are still busy trying to form Kesdjanian body. And in that particular direction a man when he works has to face a certain experimental period because it is not always roses roses for him, and you might say that even the accumulation of data which are truthful is not so bad when you once can accept them even if you understand that there are a lot of things that you have never seen, which then comes to the foreground, after a little while you are ready to accept them, and even, after some time, you are willing to be impartial to them.

No P But it's only you. And now the question is how to loosen yourself from that what you are and also how to experience and equip yourself for a different kind of life, because in that kind of life when you want to grow in a Kesdjanian direction you have of course not enough data in your ordinary unconscious state. And you wish to accumulate more data in order to be better equipped and then if one wishes to live emotionally that there are facts which are available to you which you would not have gotten in an ordinary unconscious state.

NP This is the idea of a school: to prepare you for the future, to give you, as it were, a chance, and a chance which is not inherent in our present educational system, and it's not even inherent in nature, as it reveals itself to us. It is when one looks behind the scenes of the performances of nature that one actually will see what motivates nature to be what it is. And our search extends to go a little bit further then the theory that the theater on which we perform but to see actually what are the strings that pull us like little puppets performing.

N.P For that one has to go through certain periods, I say, of experimentation, of trying to understand of that what is the equipment in a different kind of a form. And that has to include many times conditions which are not desirable for you from an ordinary standpoint. But which become extremely desirable when you oppose certain things within yourself, and nevertheless do it for a definite purpose. If the purpose in an experimental period is not clear to you, experiments will never help. They will simply be done against the grain, but you will not derive any benefits because you are against it and you will be unable to extract from it what is in it.

N.P And so we have days here of work, and there are different kind of activities, and of course we ~~invite~~ divide people in order to do such activities, sometimes when allotment, sometimes perhaps by chance, sometimes because a thing has to be done. The way you face work, if I understand it correctly, is that you are willing to work for work's sake and for your own sake so that whatever you might do will be connected with the aim. And if it is even in an experimental stage, where you may not be adapted to do what you are suppose to do, or that you have a definite dislike, it's exactly that dislike that is in your way for further growth because you follow your dislikes in an unconscious state and you don't get away from the unconscious state. When you go against the grain for ~~the~~ a purpose of yourself to find out what it is really to become equipped, then you would take everything that comes, and you would also admit that those who give you an order do it maybe for the sake of finishing a certain job, but sometimes they do it because they believe it is useful to you and maybe you don't understand that because you're blind. It establishes for that reason a certain rule of the Barn. And the reason that I explain it elaborately is to give you the background so that things are not taken place in your eyes haphazardly. There are definite reasons why sometimes a person is asked to do certain things, and you're faced with that when the question comes up and then you can say yes or no, and if you do say "no" because you perfer something else, you miss an opportunity. If I'm willing to go one mile, I can go the second mile against the grain but with the aim of waking up. If someone tells me that I have to do it and I want to do something else, I have a choice, and the choice from the stand point of this kind of, and let's call if for a ~~the~~ moment, Objective-Educational-Influences, it's exactly at that point that I start to realize, what am I here for? For my own self-satisfaction? Or for the acquisition of self-knowledge? And do I at such a time ~~form~~ follow an aim, and then in following it I will do anything under the sun. There is still a little bit of that misunderstanding. In general, I would say it's quite right, but when there are a few who do not understand, I would like to call attention to that, and I would like to advise you that that is the rule of the Barn, .. that

No PP

~~So that~~ when you do come and something is asked, unless you have a sick back, or unless you have a stubbed toe or unless the blood is gushing from your head in some way or another, or you are sick, When you are in a normal condition of ordinary health and you could do ordinary things which are not too much, then no one will ask you to continue to lift 500 pounds with your ~~bear~~ BARE arms. But when it is something that is useful for work in general in which you then can take part, It is up to you to say "yes," because, I assure you, if you keep on saying "no," then I will say "no" to your being here. PP You must understand that there is a certain level I try to maintain about work. I've said many times, I don't want wishy-washy-ness, I want people, if possible with devotion, but at least with a positivity! And I'd much rather work with ten, and you might even say and be poor in not having enough money for taking care of materials, instead of this hundred which are wishy-washy and half way! I expect of all of you this kind of attention to the realization of what is meant by work! And when there is that kind of a little bit of a rule, you submit! Like it or not. And I say, you better like it; because it will do good to you. When you do things you don't like but you make yourself do it, but don't forget aim ~~while~~ why you do it! You don't do it for me; it is for yourself. When these things come to my notice and those who are in charge of certain things because you know I cannot deal with hundred people at the same time, So there are people who take ~~the~~ a responsibility and when they tell you that, they tell it to you in my name. And I expect you to understand it quite right; that it is a process of gradually elimination of those who don't belong, depends entirely on the wish for you own growth, When you grow and when you ~~and~~ in your attitude, your appearance even of that what is that you wish and not to forget even if you struggle, even if you fall down and stumble, even if you ~~bottle~~ prattle a little bit even if you stammer and you talk, what is the difference when ~~it~~ there is life that you want to manifest in that direction for the sake of becoming free even of the Barn. That is the whole pupose of this, this whole, I call it, 'ringamorole' - a group of people with an aim, and to be reminded constantly of that aim, and not this nonsense of a little bit and a little bit and a little bit when you feel like it; "I will work until lunch and after that I will do something else." I tell you now, once and for all, the hell with that! There is a chance in the morning that perhaps you can select if you can for certain things that ~~you~~ maybe you like to do, and then of course, (by then) you stick to it. Come hell or high water, you stick to it for that day. Try to understand this because that is exactly the requirement which will help you to overcome this so called doing nothingness in an unconscious state. You have to learn to put your body in - in a certain position regarding your mind, So that the body already learns early - early that it has to become a servant. And when it is a servant in a conscious way, that it will be the servant of God. And that after all, isn't it true? that is the aim you have, how to face God when you die. PP I hope you understand it. I hope you know what I mean. It applies to everybody. And those who understand it they will know what I mean. And those who have a little struggle, they will struggle a little bit. And those who don't want to struggle, I will kiss them good-bye. Have a good afternoon.